Chapter 14

FIRST WALKS ABROAD

THE very day after our arrival we went out for a stroll to take stock of our immediate surroundings. Along the Dála, the little stream which ran in front of our house, there is a tiny foot-path, just wide enough for one. On our right was the channel in its carefully made bed with a stone revetting wall above it holding up the field above; on our left a fine hedge of quick-thorn to keep passing beasts from jumping into the field 4 or 5 feet below. We could hear a merry sound of drums and pipes coming from somewhere downhill, and asked what was on. It seemed that just before we arrived the first barley-cutting had been celebrated with various ceremonies, which we could only hope to see in detail next year, and some of the jollification was still being kept up. Qudrat Ullah was with us, and a "levy." I must explain the levies. In most villages Government chooses, no doubt on the Mir's advice, one or two of the most respected peasant-farmers who are not head-men or officials of the Mir himself, and pays them a small (very small) monthly wage so that they may be ready to do any little Government jobs that are wanted. There are three in Aliábád, which is relatively a large place with about two hundred scattered houses, and the Political Agent had kindly instructed them that one of their jobs was to be useful to us. I may as well at once introduce the two first: Kalbi is a fine upstanding man, rather darker in colour than the average; and Hurmat, a younger, very cheery fellow with dashing mous-taches. They are both intelligent and extremely friendly and eager to help. We didn't see why they should waste time on us for nothing, so David at once agreed with them that he

233 expected to reply: "It is God's will. Accidents will happen.
262 After all, they are beasts of the mountain and the wild." He is reckoned a churlish fellow who institutes enquiries and demands compensation, though no one denies his right to it. The liberty to indulge in an occasional free feed is, we understood, sparingly taken and not abused.

234 With luck a she-goat will yield enough milk while up on the summer pastures to make two *maltash*, i.e. two birch bark
262 parcels of butter for storage. If the goat is a trustee goat the
465 herd is expected to hand one *maltash* to her owner and to keep the balance as his fee. Sheep's milk is poor in fat content and yields little butter, so it is usually devoted to making *brús* and *rakhpin*, a kind of hard, dried curd which has great lasting qualities and the appearance of a cake of soap.

527 The day that the herds return from the mountain with their
233 charges is a festive one for the villages. Large parties go out to meet the returning absentees. Before finally leaving the *tér*, driven down by cold and the advancing autumn snows, the herds bake some special little cakes to bring back with them, and crowds of dancing, shouting boys and girls fall on their elder brothers demanding their share. Trust the Hunzukuts to stage a festival on the slightest provocation.

526 Our Ernest of the white horse reappeared unexpectedly from the *tér* in the middle of the season and walked over from Hasanabad to call on us and bring an offering of *brús* for DL and of wild mountain flowers for me. He had given his animals into a friend's charge, and taken a couple of days off because he was a member of the Hasanabad polo team and was wanted to play in an inter-village match. These matches rouse as much interest as Arsenal *versus* Chelsea, and a good player who is also the possessor of a good pony can ill be spared. I duly took a photo of him and The Cat, he no longer in the rôle of the humble *sais* but of the gentleman polo player. Stout fellow!

242 These early June days were the time for apricot and mulberry grafting. The cultivated fruit shoots are grafted on to wild trees. We watched the process, about which the Hunzukuts have little to learn. Each graft was given a double lashing of bark from mulberry root. We returned later and found them all thriving.

4: Lorimer L-3 (1925-6, 1926-8) 1926 AV7 Barnicle AV7

No. XXXV

About Nauröz.

They hold Nauröz on the third of Hamal. The Tham slaughters an ox and prepares food and brings it out to the polo-ground. He gets them to make three marks of silver (for an archery contest).

The Tham and the notables and all the men and women of Hunza who go to see shows put on their best clothes and smarten themselves up. The Tham provides Nauroz clothes for the Wazir and some of the elders.

Then they come to the polo ground and make a heap of earth for the mark and set it up. First of all the Wazir gallops down (and shoots his arrow at the mark). Then the Gushpurs do so, then the elders. If anyone hits the mark (the Tham) gives it to him; on which they kiss the Tham's hand. If the horsemen in three shots are unable to hit the marks then it is the custom to give them to the bandsmen.

They also do tent-pegging and play polo. And they put on a female Bitan (to perform). And the women and girls take ropes and go to the gardens and tie them to the boughs of tall apricot trees and swing. And the people dance on the polo ground.

---

9 *dolj* — originally written *delj*.

11 *nezaberi* — It is said that till the British came in 1892 it was the practice, while carrying the lance under the right armpit, to take the peg on the near side of the horse; which must have been an exciting performance.

nuwaldera — glossed H. *ghoṛe kaṉ*; alternative *nurpiralan*.

12 *qur* — this diversion is said to have been originally taught by Fatima.

D[60] Teer Turakutaan Thame hukum ne giraśur d'eičaii. In nikírat bas'ermer B'altite Tranfa giraśaii. Da Yarpa giraśaii. Da Ganeše Tranfa giraśaii, da Altite Tranfa girasai,[1] da Haiderabadi Tranfa giraśaii, da Aliabadi Tranfa giraśaii. Ho akílatz turma alta kanantse Tranfaśiq uy'on tairtse 'gigiraśa'n. Da Thame mener rak ctimi kr 'ogiraśaii.

Ho tamaśa faś man'ermer han'o dił'an. Teer Baltitkutaur uč'an, Ganiškutaur uč'an, yate Altitkutaur uč'an, Haiderabadkutaur uč'an, Aliabadkutaur uč'an. Tairtse hano učah Mingarrisum Maly'un xa, balkr Mátum Daskutaur kr uč'an.

Han'o ermer Tham kr uyoqko hakičaqar ničan.

Naurose ite guntaulo uy'ons hakičaqulo bukak d'otairč'a'n.

Faqat. Akilatz qadimtaum mirav bila.

---

7 hano dikan — Note: "It is brought from the Masjid near the end of the pole ground or above it". I don't know if two masjids are here referred to. There is one on the hill side just above the pole ground and somewhat to the West of the middle of it.

Each of the twelve mottoes is called up by name in turn and its share is handed over to it.

12 bukak — Bones have been associated with the spirits of the dead in the beliefs of some peoples, e. g. the Kongoese.

● [27] In Hunza on this occasion necklaces of beans are made and put on the children. Children not so provided try to snatch the necklaces of the more fortunate.

[1] [Errata: for girasai read giraśai, cf. p. 478, cat. 116 -- Analyst]

[2] [i.e. the day of March 23 -- Analyst]

4c Lorimer L-3 (1930–4; 1934–8) 1936 AV7 Burusho AV7

First the Thum gives the word and makes one of the Turakuts stand up to dance. When he has danced and sat down again the Trangfa of Bálti dances. Then the Yerpa dances; then the Trangfa of Ganish; then the Trangfa of Álti; then the Trangfa of Haidarkhád, and then the Trangfa of Alikhád. In this manner they make the Trangfas of all the twelve villages dance, one after another. And then the Thum makes whomever he pleases dance.

Then when the show is over they bring the Bano. They give it first to the people of Bálti; then to the people of Ganesh; next to those of Alti, and to those of Haidarkhád and to those of Alikhád. They give the Bano to them in succession (one lot after another) from Miagár down to Malytin, and they give it even to the people of Matum Dás.

When they have distributed the Bano the Mir and notables go off to their houses.

On the day of Nauroz they cook beans in all the houses.

That is all. From ancient times such is the custom.

321

No. XXXVI.

The Shikamating.

539* 527 In Hunza when the apricot trees are coming into blossom and the blossom has come (up the valley) to the village of Zongštin there was from of old a custom which they call the Shikamating.

For the Shikamating the people of (each) house make a *pšti* (a thick cake of bread) for each person. In the middle of the *pšti* they make a slight depression and into it they pour a few drops of oil. They call the *pšti* "Kèchi Kichâli."

For some years now they have not kept the Shikamating in Hunza.

---

4 sčam — "they used to make" — the custom being now obsolete.

5 yotrpee — the hollow is made by pressure with the thumb.

čulan čul — *čul* and *čil* both seem to mean much the same thing 'a drop', 'a very small quantity of liquid'. With *sčam* each seems to be used in the sense of 'to pour a few drops'.

7 ma-ri — Brd. pl. *y* of the short form of the pret. of *mamo*.

aiy'ečuru — It was stated that the custom was abandoned in 1978 as an extensive or futile expenditure, "*fazul xarč*".

4x Lorimer L-3 (1930–4x 1934–5) 1935 AV7 Burusho AV7

No. XXXVII.

The Odi Custom.

On the fifteenth of May they take away the Hunza flocks to the grazing grounds. When four days remain to the (time for) taking them away the Cherbu calls out: "Ho, tomorrow the Odi is to be kept. Do not milk your goats for yourselves!"

Then the Dirâmiting milk their goats and collect the milk and every day they bring two or three pumpkin-vessels (full) to the Wazir's house. They boil the milk and making a Dirâmiting herdsman carry it and some bread, in company with a brother or son of the Wazir they take it to get the Tham to handsel it. They take it to the Tham's house and get him to say "Bismillah" and taste it.

After that they bring the Odi milk of Ganish, of Altît, and of the New Settlements to the Tham.

For four days the Dirâmiting milk their goats and collect the milk at the house of the Wazir and make four or five vessels of

---

goats", but the sense and a gloss make it 'don't milk your goats for yourselves'.

The alternative given in the first note above is even more indefinite: 'let some of your milk goats!'

4 *ṭaire mamus gati ṭas so* — This appears to be an attempt to telescope *ṭair ṭas so* and *mamus gati so*. But possibly it means "milking their goats all together".

5–6 *ilitse evčir* — *ilitse* appears to be **-il + tse* 'on his lip', *evčir* is the causative of *elas* 'to make him put' v § 240.

4: Lorimer L-3 (1930-4; 1934-5) 1935 AV7 Barnsley AV7

5384
527
234

butter milk and carry the butter and buttermilk away from the Wazir's house to the Tham. Then the Tham gives them some present and they return to their homes. After that the Dirtmiting take away their flocks to the grazing grounds.

626
E1

If any people take their flocks to the grazing grounds before the Odi they fine them a ram.

No. XXXVIII.

Gwranie Dastur.

(1) Yarum zamanatsum dastur bila Soratune termataindi.cio den gwatrum dirni ke Gwani mai.i bi. den dayarum dirni ke aitarcio Gwani sawn.

Harie pfal zuka hale iwat manimi ke ho Thame watir ke akubertiye ke dayarunai, azun savater vbarebai.i: "Amit gwatse Gwani sdan ke" nuwn. Azune kriayeio zupyarun gunio muqarar sdwi.i.

Ho Gwani.ar altarqute duwawemar ustardtiq dotam Thame hiqtae gwani.e harip uyarbun (ar, sdun). Tarimi haja za uyar ustatiq nidun.

Altbi duwawemar Carbu.e qan.o sini: "Wa fulana gwatse Gwani fi.ae bi. Matarum termiqar namaru burus ditan.in," nuwn. Gwadaru gun manti za ustartiq harip sdun, bene ke: "Garibtiq barman uyaru duyalin zut umandan" nuwn.

(2) Da Gwani vdiq za kari ipfuparae agi. Jotphat ke kana.e

---

1 Gwani — It is held later in Gajkot, the Upper Hunza valley. The term Gwani seems to apply originally to the small quantity of barley which is torn up and brought into the house, see line 8, page 295, and to the grain of it which is eaten, see line 11 page 296, and then generally to the festival associated with this sampling of the crops.

§ 80 c *pfal zuka* — *pfal gunae* seems to be the idiom for "coming into grain, developing grain".

hale iwat — appears to be literally "fox's body" (*-wat*). It was explained that the term is used to describe ears when the ears have turned yellowish or reddish i. e. the colour of a fox's fur.

1 *aitarcio ke dayarunai* — *ke* was here substituted for the original *ka* (*-cik*).

4 : Lorimer L-S (1930-4; 1934-5) 1935 AVT Surmbo AVT

No. XXXVIII.

The Gïnâni Custom.

It is the custom from ancient times that the Gïnâni be held on the fifteenth of Seraïda if the year turns out hot, but if the year is cold they celebrate the Gïnâni on the twentieth.

When the barley has formed grain and the ears have turned yellow, the Tham, after consulting the Wazir and Elders, makes the Akhond look for a favourable time, saying: "Which day should we hold the Gïnâni?" The Akhond looks in his book and fixes a day.

Then when eight days remain to the Gïnâni they bring the musicians and make them play the Gïnâni tune at the Tham's door. The musicians play till ten o'clock and then go away.

When two days remain the Chobe calls out: "Ho, on such and such a day the Gïnâni is to be eaten. Go to the distant grazing-grounds and fetch in the *barsi*. All night till daybreak the musicians play music so that all the poor people may hear and rejoice.

Then, until the eating of the Gïnâni, rubbing the barley between

---

Perhaps the narrator had originally had some other verb in view, as *dry,arma-* is not elsewhere accompanied either by the general ablative or by the postposition *ka*.

13 *Gïnâni ki,ae ki* — *ki* agreeing with *gïnâni* v. § 491.

13 *kase ka . . . mane* — the grammar is rather confused. The meaning is: "in order that the poor people may be happy", but actually *kase ka* 'because' appears to introduce *mane* "because they say (lit. 'saying') 'let the poor people be happy!'"

kase,ae — a chance variant for *kase,ne*.

15 *rojâ ne* — negative *a* + *i* + *n*-*ne*.

4: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

the hands is not permitted; and they warn the small children, saying: "If you rub the barley the Tham will cut out your tongues for you," and frighten them. 534 527 241

Then when it is time to bring in the Ginâni, they play the Ginâni tune in the morning on the balcony of the Tham's palace. First they go from the Tham's palace to bring in the Ginâni. Then when they have brought the Tham's Ginâni from the fields it is the custom next for all to go away and bring in their own.

They go the fields and say "Bismillah" and pray to the Dêhkân Pîr and then they tear up a little barley by the roots and bring it home. Bringing it to the house they tie a little of the barley to the main pillar and a little they roast at the fire and rub it between their hands. Then they bring buttermilk in a bowl and three times in a spoon(ful of it) one of them puts 3 or 7 grains of the barley for the principal person of the house, and he laps it up. And in like manner all the people of the house in turn handsel the Ginâni grain. [776]

Then the next day they hold the Ginâni sports. In the morning they play polo at Bâltit. After playing polo the Tham and the Elders come to the Tham's upper outside garden to make the people give a display. After they have arrived there they bring bread and *šarâ* for the Tham from the houses of the Hunza Elders. The Tham sits down on a seat in the place of assembly and the Wazir and Elders sit down in their respective places and then they eat the bread. When they have eaten, the people assemble for an entertainment at the outside dancing-place, and the Tham and Elders come out and make them dance. First the Tham makes

---

then given to the senior person in the house who laps it up. This procedure is gone through three times. The word is more correctly *šapa*, but when the accent as here is on the first syllable the quality of the second vowel is not clear.

14 *šarâ* — called the *šarâl Bâry*.

15 *hewa* — here and in l. 9, p. 330 written *herwâ*, owing no doubt to the influence of the *â* of *šapâ*.

16 *ân* — for *âe*.

4: Lorimer L-3 (1930-4; 1934-5) 1935 AV7 Burusho AV7

one of the Terakuta dance and then they make the *Trang/as* and Elders dance in turn. 539 527

The women and children deck themselves out to come to the display. And the men used to come, after they had produced mulberry spirits and drunk and become intoxicated. This year and last year by the order of the Agha Khan, (the Tham) has made them abstain from drinking wine and spirits. Then they dance till midday. 241

When midday has come the Tham leaves the place of assembly and (goes and) lies down. After lying down for a little he gets up and they go off to Altit in the evening to play polo. The people of Altit also bring bread and *barús*, and when they have eaten they play polo and then go off to their homes.

Two days after holding the Ginâni they celebrate the Piakmer. Then they cut the wheat and barley and prepare threshing floors and stack the harvest.

000 donkey, female donkey. *jaluse gorko* donkey foal. 118.4—120.10. *jaluseuse* ᵐᴀᴍᴜs ʂe (or, ɛtʂu) *bin* there was a donkey big with young. 118.8. *wɣ(ɛr) ɑzɛrɑle jaluse ɛmɑnɑl* may I become your donkey (beast of burden?) in the next world. 54.20,26. *ɛse jaluse ɛlɛ Qɛrɣ Jaluse bilem* the donkey's name was Q. J. 202.4. *jaluse ba?* are you an ass?. EOL. Cp. 102.7, 142.26. (Cp. Sh. *ɛaluse, jaluse*).

jali.ɑs, jalit- to scatter. — *bo jali.ɑs* to sow seed (corn). (Cp. Sh. *jalorski* to scatter, sprinkle, sow).

● 527 *jalesɣ* assembly, gathering, festival. 288.9. (Probably from the official annual gathering of the Chiefs and their principal followers, which takes place in March at the Headquarters of the Political Agency, in Gilgit, and which is known as the Jalsa). Ar.

000 1. *jam* completely, perfect. QUR H. *ɛtikul.* — *jam jindɑgɛr bai.i* he is a real magician. IYB.

2. *jam* *-*ɑlɑs* to beat (a tree, with a long stick to knock down fruit) to worry (a person). — *bo jam ɛti* beat down the apricots. *mɑ jam ɑiyɛrti* don't worry people.

3. *jam* *-ᴍɑʟɑs to feel shame, be affected by s.t. — *jam ɛmɛcilai.i* he is unashamed, unaffected.

(This and the preceding are possibly the same, the radical meaning being "to shake". Cp. Sh. *jam jam ɛkɛrski*, to shake a thing and turn it round).

601 *jamɛrɑt* sg. and pl. hmf.

1. Spouse, wife, husband.

a. Wife. In the vocative it takes the special form of address: *a. ɛe jamɛrɑt* O wife! 54.9, 60.8.

256 splash against the water wheel or paddle. The force is
[376] sufficient to make the millstone revolve at a tremendous pace. The water can be quickly shut off by just putting the missing stone back in place, diverting the water flow down the conduit.

The millstones are enclosed by a tray or bin about 5 or 6 inches high. As the ground wheat or flour is forced out between the stones, it slowly fills the bin. Then it is scooped up into goatskin bags, usually by a
[262] woman who is looking after the mill. In this manner it is carried to the individual homes to be used in making the wholesome whole wheat Hunzan bread and chapatties.

There appeared to be no large scale or assembly line grinding. Each individual came in with a container of wheat to be ground.

[262] Barley and rye are also used for flour and occasionally, millet and buckwheat.

262 The earliest crop that can be ground into flour in
[243] Hunza is barley. After the long winter, food supplies are worn to the near starvation level and when the first
[527] barley is ready for harvest, people of Hunza have cause to celebrate and do so in their barley festival.

252 I soon learned why chapatties were used in prefer-
262 ence to bread, not only in Hunza but all over Pakistan and India. A chapatty requires only flour and water, a bit of mixing and then rolling out and laying on a piece of metal that is laid over a fire. In a few minutes it can be turned and then it is ready for eating. Even though bread might taste better, it certainly would require a lot more preparation. Simplicity is the keynote!

251 From what I saw, very little flour is stored and probably the people of Hunza have long ago learned their lesson, that wheat ground into flour does not have long keeping qualities.

533 important part of the proceedings.

533 They have their big feast day just before harvest
535 time and it takes place in the month of Ramadan. At
527 this festival, the musicians set things in motion by starting very early in the morning, and the entire band joins in the sound and the fury. This is followed by dancing and they dance continually, though the same tune is being played over and over and over again in utter monotony. The musicians sit on the floor and make music without pausing, while the dancing goes on in the same way. There are no intermissions or stops.

[643] At this feast the Mir sits on a raised platform in full
[292] regalia. He wears a hat made of Persian lamb, the type of hat you've seen policemen wear in the cold climates in the wintertime.

562 The men invariably dance with their faces turned
[535] towards the Mir. No, the women do not dance, strange to relate. They are merely onlookers. They take no part in any of the social functions or in sport or entertainment. Such Hunzan activities are marked by the distinct absence of women. The Mohammedan religion does not allow women to take part in the social life of the community. This, as far as I can ascertain, has no counterpart in any other religion on earth.

Further, women have no rights or privileges.

After learning of these restrictions by the Mohammedan faith, I felt that there would be no mass migration on the part of the women of the West to Hunza.

535 The harvest dance is very similar to what might be
292 termed a victory dance or a great celebration. The most colorful and interesting dances are the sword dances. The men wear gaily colored costumes that are really very attractive. Their costumes are densely figured and brocaded and the heavy Chinese silks are used as the material. The swords and shields are handmade.